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Madonna Adoring The Child

By Pintoricchio

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress Collection)

The Holy Cross Magazine

May



1953

The Feast of Fire

BY KARL TIEDEMANN, O.H.C.

“WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.”

Thus the Holy Spirit was imparted to the Church. This bestowal of the Holy Spirit marked the beginning of a new phase of the Incarnation. It was the first act of the ascended Lord.

During the days of His ministry, the work of our Lord could be described as ‘intensive.’ The field of His labours was small,—a hundred miles to the north and south, fifty miles at most to east and west. From this tiny area He chose the men who were to be the pillars of a world-wide Church. During three brief years before His death and in the forty days after His Resurrection, He prepared them. He called them to be with Him, and their training was essentially an experience of life with Him. That

experience was to continue and deepen for ever.

But now our Lord’s work added to its intensive character a new note, extension. The Resurrection Body which had walked the narrow paths of Galilee was to add to itself by the working of the Holy Spirit a mystical Body which was to continue working throughout the world. For there must always be a direct activity of Christ among men, or the story of the Gospel will sink to the level of a twice-told tale,—a narrative which loses its driving power as it recedes into the dim distances of the past.

We ourselves have seen how this can happen. This generation has witnessed the growth of a form of Christianity which reduces the Church to a man-made club with self-chosen rules and which dispenses almost wholly with the sacramental means of life. We have followed the debacle of the presentation of the Christian life as being the mere following of an example. We have heard the query, “Why should I imitate this life of Christ which however ideal is not very practical?” We have pondered the

answer; "It was the best life that was ever lived." And we have caught ourselves just in time from the flippant reply, "So what?" But the words we smothered are perhaps best spoken aloud. They amount to saying, "What will happen if I don't imitate the life of Christ?" The answer seems to be: "Nothing will happen." That is appalling but true. When the Gospel is divorced from the Church, there remains little more than the presentation of a humanitarian ideal which possesses a constantly lessening driving power to better the lives of men and the state of the world.

One of the works of the Holy Spirit in the Body of Christ is to effect the passage in our lives from theory to practice, from profession to action, from the intellectual to the volitional. The Holy Ghost illuminates our minds that we may understand. But knowledge is not enough. The ancient Greeks had great ideals, but they seldom lived them. The Holy Spirit in the Church fires our wills so that we may act. He warms with the flames of His love that sloth which is the arch-enemy of Christian practice. He fires our hearts that we may act as befits the children of God that we profess ourselves to be.

But fire not only lightens and warms, it may destroy. "That which maketh heaven maketh hell." The corruption of the best in

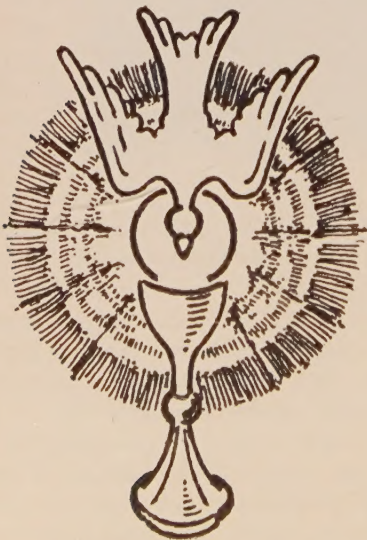
us becomes the worst. If we refuse to respond to the light, if we turn away from the flames that would warm us, the fire of God will not touch us.

Our great need is for light that we may see and for warmth that we may act. Often we see clearly God's will for us, and then we deceive ourselves as to the nature of our response. We take pride in that which we think we are seeking God, when in reality all we are doing is trying to accomplish our own selfish ends. We make our own plans and then try to place on them the imprimatur of God's will. Self-seeking is at the root of much spiritual failure. We tell ourselves that we want that God's will should be our will,—and we succeed to some extent. What we lack is the test of the revealed standard of God's will and the constant enlightening of our judgments and acts. For alas, so often we see but we do not move; we know but we do not act. The inertia of spiritual sloth paralyzes us. We need the fire of God.

It is only as we come to the fire and there are enlightened and enheartened, yield our will to God that He can act in us. It is so easy to assent to Truth! it is so hard to act. Our knowledge of Truth and of the will of God must move us to action. The vast majority of the people of this land, for example, if they were asked, would say that they believed in God; but a surprising number of them are not led to any visible God-like action. In a parish, all communicants would profess a belief in sacraments; yet a large number of them make their communion only at irregular intervals.

Our wills need to be fired by some emotional motive. Most of our acts, if we examine are emotionally induced. We talk about our military dangers endlessly; it took a Pearl Harbor to move us. Only a great love can lead us to activities which will raise us above ignoble loves. Our lives are conditioned in many ways by our emotional activities.

It is to provide us with a well of good and true emotion that the Holy Spirit comes to us. We become energetic as we yield ourselves to God that He may have His



ay in us. The power of the Sacraments is al and objective, it is not conditioned by ir faith. On the other hand, God cannot t if we are unwilling. Some of the sad- est words in Holy Scripture are these: He could do no good works there because their unbelief." Can God fail? He needs e co-operation of human wills.

And we must always remember that the m of God in seeking to direct our lives is ot to crush us, but to assist us to grow up nto the measure of the stature of the fulness Christ. God desires that we lead creative ves. He wills that we should bring forth uit,—the Fruit of the Holy Spirit; love, oy, peace, and all the rest of the gay procession of the Christian virtues. The pres- ence of these qualities in our characters is ne evidence of the success or failure of the Holy Spirit in seeking to work in us. If we re abiding "in Christ," then certain results ill be forthcoming. "I am the vine, ye are ne branches; he that abideth in Me, and I n him, the same bringeth forth much fruit: or without Me ye can do nothing."

Through the constant operation of the Holy Ghost in us through the Sacraments, God gives us power to use our nàtural en- owments and the opportunities of our ves to grow up into the measure of Christ. Being made free from sin, and become ser- ants of God, ye have your fruit unto holi- ness, and the end everlasting life. The gift of God is eternal life through Jesus Christ ur Lord."

When we make our self-examinations, we should look for the evidence, not only of our failures, but also of some measure of growth. A tree is known by its fruits; and fruits are things which are evident to all men. If love, joy, and peace are being shown forth in our ves, they cannot be hid. They are the sign of just where we stand in the way of spir- itual accomplishment. They are supernatural qualities and no one can mistake them for human counterfeits. Love is not good- natured tolerance; joy is not superficial and nervous hilarity; peace is not a clever dodg- ing of difficulties. The fruits of the Spirit are known to all men.

Today we are lonely people, and fright-



ened and cold and hungry and discouraged. But now is Pentecost and the Feast of Fire. Our Lord in the days of His flesh, came into this desolate and unhappy world, and by His life, He enkindled a fire on the shore of humanity. Come to fire and warm yourselves. And when you have been warmed and fed, you will find yourself one of a multitude who find their chief joy in praising the Lord together with the Saints of all the ages who have been filled with the Holy Ghost.

And lastly, it must always be remembered that the life of the Spirit is not of easy growth. It comes by energetic striving, at the end of long cultivation. But like all gifts of God, the fruits of the Spirit do come, if we really want them. When we ask for gifts we must remember that giving is not a mechanical process. What our Lord gives is the Fire of His Spirit to effect what we desire. God gives, but He gives to those who want.

Rogation Observance

BY EDWARD R. HARDY, JR.

I

THE Rogation Days have a twofold origin, or rather two different customs have contributed to those "Days of Solemn Supplication," as our present Prayer Book styles them. The days themselves originated in a period not unlike our own, one in which men's minds were troubled by wars and persecutions, by the afflictions of nature and the sufferings of men. Some time about 470 Bishop Mamertus of Vienne in Gaul instituted three days of fasting and processional prayers, to be observed on the three days before the Ascension. A few notes of time and place will perhaps make Bishop Mamertus seem more like a person and less like a figure in ecclesiastical archaeology. Vienne, near Lyons, was one of the old Roman towns of Gaul, and among the first where the Church was established. A deacon of Vienne was among the martyrs who died at Lyons in 177. But in Mamertus' time Vienne was one of the chief centers of the kingdom of the Arian Burgundians while southern Gaul, the first and last Roman foothold in the country, was passing into the hands of the Goths. To these human distresses was added a series of earthquakes, in which unhappy men felt they saw the very wrath of God. No wonder that the good Bishop decided that a new observance was desirable to lead his flock to turn to God, not in fear, but in penitence and hopeful prayer. Very wisely he selected days which would lead up to a great festival, which would provide an occasion for expressing the renewed confidence and joy to which penitence and prayer would lead. The Rogation processions were taken up by other Bishops, and rapidly became very popular throughout the country.

The other custom which has contributed to the Rogation Days belongs to times of peace, as Mamertus' processions belonged to times of crisis. As Christianity spread

into country districts, it naturally led to the abolition of the pagan rites with which peasants had blessed their fields from time immemorial. But was not the Christian God also the God of nature? Were not the crops part of His creation, and would it not be proper for believers to implore his protection and blessing upon them? At Rome the Church boldly instituted a Christian procession on April 25, the very day which the pagans had marched into the country to implore the god Robigo to avert harm from the fields. The Christian procession even followed the same route out of the city, and like its pagan predecessor crossed the Tiber by the Milvian Bridge. But instead of proceeding to the shrine of Robigo it turned back, pausing at a wayside cross, and wound up at St. Peter's, which until the Middle Ages was a suburban church, for a Mass of supplication. I know no one thinks of this as merely a piece of pagan influence in Christianity. It was rather a deliberate challenge, a proclamation that men should look to the true God alone for what pagan devotion sought for in vain through all its little deities. As the route of the procession was similar, but its destination different, so the occasion was an ancient one, but the spirit was new. Instead of the incantations addressed to Robigo, the prayers appointed for the various stages of the procession were in the most austere tradition of Christian devotion, even avoiding (for the ancient Roman Church was rather Puritanical) the natural expansiveness which an occasion of public intercession might suggest. A typical one is the collect of the Mass: "Grant, we beseech thee, Almighty God: that we, who in our afflictions do put our trust in thy goodness, may ever be defended by thy protection against all adversities, through Jesus Christ our Lord."

For some centuries the two customs, Gaulish and Roman, went on side by side and each acquired some of the features of the

ther. In Gaul the Rogation Processions owed their permanent popularity to the fact that they served for the blessing of the fields as well as for supplications in time of emergency. At Rome the procession of April 25 (the coincidence with St. Mark's Day is purely accidental) came to fulfill the latter purpose as well as the former. We still have among the letters of Gregory the Great the circular in which the Pope ordered an unusually elaborate Great Litany, as the April 25 ceremony had come to be called. In the year 598, when Rome was threatened by pestilence within and Lombard attack without. The clergy and people of Rome were to gather in seven groups at different Churches, and so converge on St. Peter's carrying banners and chanting their litanies.

In the time of Charlemagne the Rogation Days were introduced at Rome, although the name of Lesser Litanies indicates the subordinate position to which they were restricted. The observance of special fasts in Eastertide, moreover, was felt to be somewhat anomalous. North of the Alps the Rogation Days kept their primary position. Difference in climate may have had something to do with this; spring is later in the North. It also appears that the Rogations, in spite of their originally penitential character, became something of a spring festival, perhaps picking up pagan or secular customs. In 747 the English Council of Cloveshoo ordered that the litanies of April 25 were to be observed and those of Ascension Week continued "according to the custom of our ancestors." But they should be observed with fasting, prayers, and Masses, and not with horse-races and banquets; rather the people should march behind the Cross and the relics of the saints and implore pardon for their sins. In the later Middle Ages the "gang-days," as they were often called, acquired another association.

God is the physician of our souls, and it belongs to the physician, rather than to the patient, to determine what will best promote health.

—Scaramelli.



SAINT JOHN AND THE POISONED CUP

By Allegretto Nuzi

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress Collection)

The procession in many places went around the boundaries of the parish, thus annually renewing the memory of what they were, and preventing any casual encroachments.

II

At the English Reformation the Litany of April 25 was easily forgotten, but the Rogation Days were too popular to pass out of use, even though the first English service-books made no provision for them. In 1565 Archbishop Parker ordered a service for them fairly similar to what had been customary. The Litany and Suffrages were to be said, as they always had been, and in addition Psalms 103 and 104, the appropriateness of which is obvious, might be used. At suitable places the Rogation Homily from the 1563 Book of Homilies was to be read. The Homily was divided into three sections, thus providing for three stations of the procession; it deals with God's Providence as related to material and spiritual gifts. A fourth section was to be used in those parishes where the Rogation Procession served to beat the bounds as well. It begins with a quaintly serious summary of the purposes of the observance:

"Although we be now assembled together, good Christian people, most principally to laud and thank Almighty God for his great benefits, by beholding the fields replenished with all manner of fruit, to the main-

tenance of our corporal necessities, for our food and sustenance; and partially also to make our humble suits in prayers to his fatherly providence, to conserve the same fruits in sending us seasonable weather, whereby we may gather in the said fruits, to that end for which his fatherly goodness hath provided them: yet have we occasion secondarily given us in our walks on these days, to consider the old ancient bounds and limits belonging to our own township, and to our other neighbours bordering about us, to the intent that we should be content with our own, and not contentiously strive for others'." Its conclusion solemnly promises the righteous parishioners both "stomachs and good appetites to take comfort" of their fruits, and freedom from the fear of foreign enemies.

DEVOUTLY KNEELING

BY ANNE TROTT TALMAGE

IV

THY KINGDOM COME

As God looks down upon the world to-day,
 So far removed from what He planned
 that men
 Would make of it, He must with pity
 lay
 His patient hand upon our faults and
 then,
 Resigned to ages more of blindness,
 cast
 His love like mist upon the fools we
 are.
 And He must know that it will fall at
 last
 On ready minds attuned to His. How
 far
 Must mankind go before he lifts his
 head
 Above the errors he has made, and
 wills
 To use his life submissive to and led
 By God? What joy for him when he
 fulfills
 His destiny, the reason for his birth:
 To bring about God's kingdom here on
 earth.

The Rogation Days were included in the list of fasts when that was added to the Prayer Book in 1662, and the various Prayer Book revisions of recent times have given them increased attention. In the American Prayer Book we have two special prayers of which the first had been proposed in the abortive English revision of 1689, being one of the few good features of the 1689 proposals. The second prayer first appeared in the 1892 revision. The Collect and Epistle were apparently new in 1928, while the Gospel is from the ancient Roman Rogation Mass. In modern times the Rogation fast has become almost obsolete; it has been dropped from the Roman Canon Law, and in 1928 was replaced in the American Prayer Book by the present designation.

III

Varied as the history of the Rogation Days is, their observance is still justified by the two original objects of their institution. They are days of universal prayer for God's help in the many distresses of the world; and they are an occasion for thinking of the relation between the God of nature and the gifts of nature on which our life depends, and for addressing suitable prayers of thanksgiving and supplication to the Lord from whom all good things do come. The first purpose is of as obvious value today as it was in Bishop Mamertus' time. The second is especially useful when so many of us live in largely artificial surroundings. We may not be able to join in a Rogation procession through the fields, although country parishes and chapels are often able to keep up that observance. But the Church's annual solemn prayer-days should remind us that we are still the recipients of God's bounty, as much as our forefathers were. There, indeed, the two purposes of the Rogation Days come together. For the petitions of the Litany are in part appeals for the material gifts of God, but are mainly prayers that He will guide and control the hearts and wills of men, whose selfishness, carelessness, and discord so often keep back from God's children the enjoyment of the gifts which He bestows. Surely we cannot turn from those prayers without a new resolu-

duction to do our part in securing God's peace in His world, and the just distribution of His gifts among men.

The formal observance of the Rogation Days is fairly simple. Those who recite the Divine Office should say the Litany on the three days, and it would be appropriate to say it in public before Mass even when the procession is not held. The service of Rogation Sunday is adapted to lead up to the days which follow, and surely some attention should be given on that day to the purposes of the Rogation observance. In the last few years the idea of a day in the Church year connected with rural life has appealed even to such bodies as the National Council of Churches, whose support of the idea is surely no objection to it. But the Ro-

gation days must not be allowed to become an occasion of propaganda rather than of solemn supplication. For these days of prayer emphasize a lesson which a proud age finds it hard to learn—the lesson that we are suppliants before God, and must acknowledge our position by asking for His gifts if we are to receive them in their fullness. The word Rogation itself means asking, and asking God for things is the frank activity of the Rogation Days. Coming when they do, they also emphasize that the risen and ascended Lord is not remote from the affairs of men, but intimately close to them. We do not prepare for Ascension Day by turning away from the affairs of the world, but rather by gathering them all before the throne of God.



THE ARCHANGEL GABRIEL

By Masolino da Panicale

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Widener Collection]

The Beatitudes

BY BONNELL SPENCER, O.H.C.

V. COMPASSION

Matt. 5:7. Blessed are the merciful: for they shall obtain mercy.

THERE is no requirement of the Christian life which our Lord so emphasized as the duty of forgiveness. We can say that without fear of contradiction, because it is the one duty specifically referred to in the Lord's Prayer. Others may be inferred from it, of course. "Hallowed be thy name," implies the duty of worship. "Thy kingdom come," should prompt us to work for its coming. "Give us this day our daily bread" reminds us that our living is a gift from God, which we should share with others. But the duty of forgiveness is stated in so many words, and our own forgiveness is made dependent on our fulfilment of this obligation.

"Forgive us our trespasses, as we forgive those who trespass against us." What a dangerous thing it is to say the Lord's Prayer. Do we ever stop to think what we are asking God to do? We are asking him to forgive us in precisely the same way and to the same extent as we forgive others. We know how badly we need forgiveness. Are we so forgiving to others that the same degree of forgiveness from God will cover our need? That is all we are asking. And our Lord makes it clear that is all we have the right to ask. Immediately after giving us this prayer in the Sermon on the Mount, he underlines this petition for us. "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (St. Matthew 6:14-15)

In the parable of the unmerciful servant, our Lord shows why this must be so. The servant owes his king 10,000 talents. There is a wonderful oriental exaggeration about the figures. The debt comes to about \$10,000,000. The servant asks for time to raise the money—small wonder. The king, moved by compassion, magnificently cancels the

whole debt. Then the same servant pounces on a fellow-servant who owes him 100 pence—\$16.00. When the fellow-servant asks for time, the first servant will hear none of it. Into prison his debtor goes at once, till all is paid. Is it not with relief that we learn that the king, when he hears of this transaction, revives the debt and delivers the unmerciful servant to the tormentors, till he has paid all that is due? Very well. Then says our Lord to us, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brothers their trespasses." (St. Matthew 18:35)

We have noted that the figures in the story have a flavor of oriental exaggeration about them. So they do, when we are thinking in terms of a financial situation. But when we transfer them to the spiritual plane, when we contrast God's forgiveness of our sins with our forgiveness of the sins of others, they are a gross understatement. The debt of our sins cannot be expressed in figures at all. It is an infinite debt. We are creatures, absolutely dependent on God. Every sin we reject God. We assert our independence. We set up ourselves as gods. We turn our backs on him and bow down and worship ourselves. We spurn his almighty love—and for what?—to satisfy some whim of the moment. God in his infinite compassion is ready to forgive all that debt.

The best way to understand the debt of our sins, of course, is to look at Calvary and see what it cost God to forgive them. There hangs the Son of God in his human nature—which he took for no other purpose than to suffer for our sins. See his body bound tightly to the cross, his scourged back pressed against the hard wood by the criss-crossed ropes that cut deeply into his flesh. It is strange that portrayals of the crucifixion seldom show the ropes which, by slowly cutting off the flow of blood, were actually the cause of the victim's death. Our Lord had the added torture of the nails in his hands.

and feet. See him hanging there his body exposed to the parching heat of the tropical sun. That is what it cost God to forgive sin—all sin, yes, but each and every sin—your sin and mine.

Cost God to forgive—the words bring strange thoughts into some minds. Do they mean that Christ's death somehow made things up to the Father so that he was willing forego his wrath and forgive us? Do they mean that Christ took our punishment for us, so that we could be let off? There would be strange justice in any such transaction, and it would be a terrible god who would demand it. No, my brethren, there was no appeasing of God's wrath on Calvary, because there is in God no wrath to be appeased. "God so loved the world, that he gave his only-begotten son." (St. John 3:16) That is how much the Father loves us. He gave his only Son to die on Calvary for us. The war memorial in a certain English town is a crucifix. It is the custom on Armistice Day to place memorial wreaths before it. One year there was a little wreath with the inscription, "We also gave our only son." Appease the wrath of God—there never was a greater blasphemy!

What then do we mean when we say that it cost God Calvary to forgive us? Well, what do we mean by forgiveness? If someone tries to hurt us and fails, and we laugh it off, because no harm was done, is that real forgiveness? Does not forgiveness involve feeling to the full the consequences of the sin, and answering it with love and goodwill to the sinner? Is not the value and extent of forgiveness measured in terms of the amount of suffering that has been endured and yet forgiven? Forgiveness that costs the forgiver nothing is an empty and meaningless gesture.

Our sins are a rejection of God. But they do not hurt God. God in his divine nature cannot be hurt. He is absolutely and invincibly blessed. His external joy does not depend on anything other than himself. It cannot be in the least degree diminished. If God were at the mercy of his creatures, if they could decrease his joy, God would to that extent be dependent on his creatures,



THE PRICE OF OUR FORGIVENESS

instead of they on him. He would not be "God, the Father Almighty, Creator of heaven and earth." No, our sins, though they hurt us by cutting us off from God, do not hurt him. If God, therefore, were merely to shrug off our sins because, in spite of our ill-will, we had failed to hurt him, that would not be forgiveness.

God must accept and suffer the consequences of our sin before he is in a position to forgive. In his divine nature he cannot suffer. So God the Son took a human nature, in order that he might come to us in a way that would permit him to feel the effects of our rejection. He put himself entirely in our hands to treat him as we pleased. The result was the slow torture of an ignoble criminal's death on Calvary. There God himself bore the consequences of human sin. There God could express his love in a meaningful forgiveness of man who had thus rejected him. There God paid the price, not of sin, but of forgiveness.

Since Christ paid this price in his human nature, man may also be said to have borne on Calvary the consequences of human sin. This, too, is an important prerequisite of forgiveness. Man is created to love God. Love is a free and responsible choice of another. In order to be able to love, there-

fore, man is endowed with power of choice. This is a real choice of which man must take the consequences. When man by sin rejects God, God must let man live without him.

For man to live without God is to be lost forever. We sinners cannot take the consequences of our sin and be saved. Yet, if God were to overlook our rejection of him, and not hold us responsible for it, he would deprive us of that power of choice which alone enables us to love him. You see the dilemma. If God holds sinners responsible for rejecting him, they lose God. If God does

not hold sinners responsible, they lose the power of choosing God by their own free will, and therefore of entering into a loving union with God. Christ alone has resolved this dilemma. As man he lived a perfect human life. He did not deserve the consequences of sin-suffering, death and the loss of God. Of his own free will he accepted those consequences on our behalf. Out of the darkness of Calvary, the spotless Lamb of God, who has taken upon him the sins of his fellow-men, cries, "My God, my God, why hast thou forsaken me?" (St. Matthew 27:46) As man he has borne the full consequences of human sin.

He is not punished instead of us. He bears the consequences of sin, which we could not bear and live, and he bears them on our behalf. In him, man becomes forgivable. Our part is to accept him as our representative, to unite ourselves to him by taking up our cross and following him. An important aspect of our cross is that we bear the injury of the sins of others in his spirit of forgiving love. When we compare the price he paid in order that God might forgive man and man might become forgivable, with the price we pay in forgiving others, we see that the latter is insignificant. For most of our sins hurt others; when their sins hurt us, they are merely paying us back. Usually the two scores cancel each other fairly evenly. Even for those who endure more suffering than they inflict, the difference between their sacrifice and Christ's is far greater than the difference in the parable between 10,000 talents and 100 pence. How obvious it is that we must make the sacrifice of freely and joyfully forgiving every one his brother their trespasses.

Remember it is the *sins* of others which we must forgive. Sometimes we hear one say, "I could forgive him, if he hadn't done it deliberately." That remark is simply meaningless. If he hadn't done it deliberately, there would be nothing to forgive. Only sins can be forgiven. Just as we want God to forgive our deliberate rejections of him, so we must be ready to forgive the deliberate injuries that others inflict on us. The unconscious acts and temperamental failings



NOTRE DAME DE LA BELLE VERRIERE
Chartres Cathedral

of others, which annoy and irritate us, cannot be forgiven. They can only be accepted with understanding and forbearing love. In so doing, we are simply imitating another aspect of the divine mercy. God's mercy is not restricted to forgiving us. Long before we are ready to be forgiven, "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (St. Matthew 5:45) "He is kind unto the unthankful and to the evil." (St. Luke 6:35) And after we repent and are forgiven, he showers upon us the infinite riches of his grace and love. Truly "with the Lord there is mercy, and with him is plenteous redemption." (Psalm 130:7)

He who holds his peace concerning the affairs of all others has peace with all.

—*Thomas a Kempis.*

"Be ye therefore merciful, as your Father also is merciful." (St. Luke 6:36) Our mercy will express itself by forgiving those who trespass against us. It will lead us to love our enemies, to bless them that curse us, to do good to them that hate us, to pray for them which despitefully use us and persecute us. It will teach us to judge not, that we be not judged, but to understand and allow for the shortcomings of others. Yes, and it will send us forth on all those works of love, to tend the sick, to visit the afflicted, to comfort them that mourn, to bind up the broken-hearted, to preach the Gospel to the poor, to bring the sinner to repentance and to minister to the saint. We shall "rejoice with them that do rejoice, and weep with them that weep." (Romans 12:15) We make ourselves all things to all men, that we may by all means save some.

It is not in our own strength, of course, that we do any of these good works. They are the work of God in and through us. We can do no good thing without him. The soul who would be merciful receives the further gift of God's mercy in that God uses that soul as the channel of his love to our fellowmen. God serves them through us and we serve God in them. But although all our good works are God's doing not ours, at the



THE LAST JUDGMENT

By Joos van Cleve

(Courtesy of the Metropolitan Museum of Art)

Judgment it is we who shall be rewarded for them. "For his mercy endureth forever." (Psalm 136:1)

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?, when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (St. Matthew 25:34-40)

"Blessed are the merciful: for they shall obtain mercy."

Christian Drama At Margaret Hall

BY ELISABETH V. FREELAND

THE old green velour curtain has just been taken down off the stage at Margaret Hall, and folded up and put away—perhaps to serve as distant vegetation in later plays which are to be given with the new glowing blue one. It was not a moment too soon. The green one had stuck, and hitched, and been patched or stapled together for each new performance for some years. It had actually refused to rise on Act II of "Murder in the Cathedral," and only the kindness of two boys in the audience saved our play; they stood on the stage and held it until the end of the Act, when the trouble was fixed. That is the way Drama is at Margaret Hall: quite amateur, often sticking and being patched, but working steadily for over fifteen years at several plays a year, some amusing only, some very earnestly and ambitiously presented.

This article is to confine itself to the

Christian Drama at Margaret Hall. We have given Christian drama in three as it were departments—small plays, unadvertised given by permission without payment of royalty just for ourselves, with no money spent on them; the big Spring Plays; and two dramas read in the tea room, faculty, students, staff, and friends reading parts for our own enjoyment. These last were dramatization of the novel *Murder in a Nunery*, by Eric Shepard, in which Sister Rachel read the Mother Superior's part—that was very light, but it did nuns justice—and Dorothy Sayer's "The Zeal of Thy House," which, since it was out of print, the treasurer actually copied out on the typewriter herself, twenty-seven stencils' worth the secretary mimeographed, and most of the school took part in. The Sisters mostly took the parts of Archangels. We rehearsed only to the extent of having each girl read



PLAY READING—"THE ZEAL OF THY HOUSE"



"MURDER IN THE CATHEDRAL"

ver her part aloud to the director, and of practicing the crowd bits: but we sang the plain chant; and most of us, I think, remember it with great pleasure and a sense of worship.

For minor plays: We have given Tolstoy's "What Men Live By," in adaptation. The part of Michael, the silent assistant, who shows at the end as an angel doing penance, was taken by a rather reserved, rather plain girl. I think all of us who worked with the play will remember her face as she lifted it for the last time to the light which came down the cellar steps from Heaven to her. Another time we gave "Thy Kingdom Come," by Florence Converse; chiefly because two of the girls wanted so much to give it. It is a short play about the soldiers watching the Tomb on Easter Even, and the children who have been healed by Our Lord. The soldiers irritably discuss the Crucifixion and the failure of the Victim's mission; the children are utterly confident that He has not failed and will rise. It is very well written; it was not very well played, because we had rehearsed in too

much of a hurry, but even so, it was worth learning and trying to do. Once near Christmas we gave Stephen Benet's "A Child Is Born" as a radio play, which for us means behind the curtain, depending only on voices and sound effects. And another Christmas-time we gave Dorothy Wilson's "No Room in the Hotel," which shows a modern hotel in a town called Bethlehem which has a sign up, "Christian Clientele Only," and refuses room to a foreign couple.

The Lower School has nearly always written its own plays—no, written is not the word—composed them, Comedia dell' Arte style; or else at Christmastime, for the annual Guild of St. John party for children of the town, it has given pantomimes with carols. One year the second and third grades dramatized the procession to the Temple at the Feast of Tabernacles, using the twenty-fourth Psalm, with doorkeepers and a priest, and bringing their Thanksgiving offerings into chapel. The third grade last year presented the Good Samaritan. It was their own idea that the priest should remark almost unctuously, over the unconscious victim,

"Poor man! But I must go and preach my sermon," and that the Samaritan should be two people, of whom one said anxiously, "He's a Jew," and the other, very sweetly and simply, "But he's hurt."

The Spring Play—in capitals—came into being when after ten years of giving a Spring Opera with the whole school Margaret Hall was informed by a new music director that on so small a stage he could no longer use all of an enlarged student body—only half of it. So Sister Rachel said, "Very well. The other half can do a Spring Play." Then she nominated her favorite, "Everyman," out of memories of seeing it in the "school-room" at the Church of St. John the Evangelist, Boston, where it was given by St. Agnes' Guild.

By the grace of God we had then an extraordinary Everyman—a girl with the in-

telligence, the ability, and the perception to carry the part—which carries the play. It was a real experience—not least for the apprehensive amateur director. The stage was hung with beige curtains—nothing else. The front curtain rose upon it and found it empty, but full of light. Then Bishop Moody's voice, as God, spoke out from behind, and Death came out at His bidding. Everyman walked up the aisle between the chairs and up the stairs to the stage, silhouetted against the footlights, and a green angel came out on the left and a blue angel on the right, holding an hour glass and a candle, for the passage of time. We cut almost nothing. The Chaplain was Contrition. The rector of the parish church was the Messenger. At the end Everyman went slowly down into the grave below the stage—step by step—saying "*In manus tuas*



IPHIGENIA AMONG THE TAURIANS

... " until he disappeared, and a most splendid Fra Angelico angel in coral and gold spoke over the grave to the audience.

We played it again to the Negro school in Versailles, in a small overcrowded classroom, with no stage facilities at all; the splendid angel came out from behind a wood dove.

Since then, which was in 1947, we have given a Spring Play along with the opera every year, and most of them have been Christian plays. In this category I venture to include the 1948 play, which was Euripides' *Iphigenia Among the Taurians*;" that is, it was a play of high seriousness, saying something which is assuredly not un-Christian, although it was written several hundred years before Christ. The astonishing thing about this play to me was the performance of the chorus. The leads of course were chosen as carefully as we could choose from the best we had. But the chorus was Thomasina, Richardina, and Harriet—our half of the run of the school, divide impartially between opera and play—some intelligent and indifferent, some suffering from adolescent storms—at first apprehensive of being asked to make fools of themselves—knowing little Latin and less Greek; and yet for the two performances they moved, they stood, they spoke together, they looked like grave, honest, beautiful Greek girls.

The costumes have always greatly helped; we pay to have them made, under our direction; in the case of *Iphigenia*, as also with *Everyman* angel, the Art Department contributed a great deal.

Since then our Christian Spring Plays have been Shakespeare's *Tempest* (this too is not explicitly Christian, but is a play of high seriousness and great meaning—see Charles Williams' *Descent Into Hell*, which most fortunately for us came out in this country that winter), and Eliot's "*Murder in the Cathedral*." Here again a devoted lead helped to choose and to carry the play, and an at first bewildered chorus greatly helped the final effect. We felt we had to cut down the choruses; our girls were too young to sustain the thought and emotion, much more complicated than



THE GREAT ANGEL—EVERYMAN

that of *Iphigenia*; but we cut almost nothing else. The Art Department superintended the younger girls in making stained glass transparencies for the gymnasium windows, which were lighted from behind for the cathedral scene, and the Archbishop's sermon, girl though she was, was very moving.

Last of all is our own special property: the Christian Drama that was written for us: our Christmas opera, "*Holy Night*." Dr. Lucas Underwood, now of the College of the Pacific, Stockton, California, was for his first years in this country our dearly loved and valued music director. One year he wrote an Angel Chorus for us to give at our Christmas party. The next year he had written an opera around it, and we have given it at Christmas almost every year since. He painted the scenery ("I have known him for nine years," said his wife, "and I never knew before that he could paint"); he composed, he orchestrated, he wrote the libretto, he translated the quotations from the prophets, he directed, he accompanied, and on the first night he appeared utterly resplendent in full dress and presented the Bishop of the diocese with a check for \$100 which had been taken in at the door. His girls loved the opera; they felt proprietary about it; they sang music they really could not sing, because he got it out of them. The tradition is handed down as are the costumes. And they learn a lit-

(Continued on page 158)

Prayer of Faith

BY SHIRLEY CARTER HUGHSON, O.H.C.

I

ONE must accustom himself to nourish his soul by fastening his eyes on God and on our Lord Jesus Christ, simply and lovingly; and in order to attain this it is necessary to separate the soul gently from reasoning, from speech, and from a multitude of affections, in order to maintain it in simplicity, reverence and attention, and in this way to approach nearer and nearer to God, the soul's one and only sovereign Good, its first principle, and its last end.

II

Perfection in this life consists in union with our sovereign Good, and the more simple it is the more perfect is this union. That is why grace incites interiorly those who desire to be perfect, in order that through this simplicity to render them at last capable of enjoining this *one* thing necessary, that is to say, eternal unity. Let us therefore often say from the bottom of our hearts: O unum necessarium, unum volo, unum quaero, unum desidero, unum mihi est necessarium, Deus meus et omnia. The one thing necessary! It is thou only whom I desire, whom I seek, whom I long for; thou art the one thing necessary, my God and my all!

III

Meditation is very good at the proper time, and very useful at the beginning of the spiritual life, but one must not stop there, since the soul through its faithfulness to mortification and recollection ordinarily admits prayer which is more pure and intimate, which one can call the prayer of simplicity, which consists in a simple look, glance or loving attention toward some divine object, be it God in himself, or some of his perfections; be it Jesus Christ or some of his mysteries, or some other Christian virtues. The soul then abandoning reason, makes use of gentle contemplation, which keeps the soul at peace, attentive and susceptible to the divine operation and impressions which the Holy Spirit communi-

cates to it. The soul does little and receives much. Its work is gentle, but nevertheless more fruitful; and as the soul approaches nearer the source of all light, of all grace and of all virtue, these operations and impressions are enlarged.

IV

The practice of this prayer ought to begin on rising in the morning by making an act of faith in the presence of God, who is everywhere, and of Jesus Christ, who is ever looking upon us, even when we shall be swallowed up in the bowels of the earth. This act is produced either in a sensible and ordinary way by saying to one's self: I believe that my God is present; or it is a simple recollection of faith, which brings the mind in purer and more spiritual manner, to the presence of God.

V

Afterwards it is not necessary to produce several other acts or different dispositions, but to rest simply attentive to this presence of God, exposed in his heavenly aspect, continuing thus this devout attention or exposure, as long as our Lord gives us grace for it, without being eager to do any other things than what comes to us, inasmuch as this prayer is a prayer with God alone and a union which surpasses in eminence all other particular dispositions, and which disposes the soul to passivity; that is, God becomes the sole master of his inner being, and operates in the soul more particularly than ordinarily. The less the creature works, the more powerfully God operates. And inasmuch as the operation of God is without motion, the soul then becomes in some way like him in this prayer, and receives from him also marvelous benefits. And as the rays of the sun cause plants to grow, bloom and bear fruit, so the soul that is attentive and exposed tranquilly to the rays of the divine sun of righteousness, receives in itself more abundantly the heavenly influences which enrich it with every virtue.

VI

Continuance in this attention in faith acts as a means of thanking God for graces received during the night and during one's whole life, of offering itself and all its actions, of direction of intention, and others, etc.

VII

The soul will imagine that it loses much through the omission of all these acts; but experience will show that on the contrary it gains much in this way, since the more it knows of God, the greater it will be. Its love also will be more pure, its intention more righteous, its aversion to sin stronger, its recollection, its mortification and its humility more constant.

VIII

This will not hinder the soul from producing some acts of virtue, interior or exterior, when it feels itself prompted by the movement of grace; but the foundation and ordinary practice of his inner being ought to be his aforesaid attention in faith, or union with God, who will hold fast the soul in his hands, resigned and delivered up to his love, to do his will in all things.

IX

When the time for prayer arrives, it is necessary to begin it with deep reverence by a simple recollection of God, invoking his Spirit, and uniting one's self intimately with Jesus Christ, then to continue it in this same manner. This method is to be followed also in vocal prayer, in the singing in choir, at the Holy Mass, said or heard, and likewise in examen of conscience, since this very light of faith which keeps us attentive to God will cause us to discover our slightest imperfections and create in us a great displeasure and regret for them. We must also go to our meals with the same spirit

of simplicity, which will hold us more attentive to God than to the food, and which will give us freedom to listen more closely to the reading. This practice inclines us to nothing except to keep our soul detached from all imperfections, and attached to God alone, and united intimately to him, in whom our entire good consists.

X

It is necessary to take one's recreation with the same disposition in order to give the body and the spirit some relaxation, without dissipating one's self by new curiosities, by immoderate laughter, or by any indiscreet words, etc., but to keep one's self pure and free interiorly, without inconveniencing others, uniting one's self to God frequently by simple and loving recollection, remembering that one is in His presence, and that God would not want anyone to separate himself from Him or His holy will, even for a short time. This is the most ordinary rule of this state of simplicity. It is the sovereign disposition of the soul that one must do the will of God in all things. To see that everything comes from God, and that everything goes to God, this it is which sustains and fortifies the soul in all sorts of occurrences and occupations; and this it is which keeps us likewise in the state of simplicity. Always, then, follow the will of God, according to the example of Jesus Christ, and be united to Him as to our chief. It is an excellent means of increasing this manner of prayer in order to reach out by means of it to the most substantial virtue and the most perfect sanctity.

XI

One ought to conduct himself in this same manner and with this same spirit, and to remain in this simple and intimate union with God in all his actions and conduct.



whether in the parlor, in the cell, at supper, or at recreation. To this it is necessary to add that in all communications one ought to endeavor to edify his neighbor, in profiting by all occasions to incline one's self toward piety, the love of God, the practice of good works, in order to be a sweet odor unto Jesus Christ. "If anyone speak," said St. Peter, "let him speak as the oracles of God," and as if God would speak through him. It is enough that one gives himself to His Spirit. The Spirit will tell you, on all occasions, all that is needed, without affectation. Finally one should end the day with this holy presence,—the examen, evening prayer, on lying down. One will then fall asleep with the loving attention, uttering fervent ejaculations, and on waking during the night, will utter cries to God, such as, My God, be thou all things to me; I wish only thee for all time and eternity; Lord, who is like unto thee? My Lord and my God, my God and nothing more.

XII

It is necessary to remark that this true simplicity makes us live a continual death, and a perfect detachment, because it makes us go to God with perfect integrity and without any creature interposing. But it is not by speculation that one obtains this grace of simplicity; it is by a great purity of heart, and by a true mortification and contempt for one's self. He who avoids suffering, humiliation and dying to self, will

never attain this grace. This is why so few make progress, because hardly anyone wishes to lose himself, a mistake which causes enormous losses and deprives one of incomprehensible good. Oh, happy are the faithful souls who spare nothing to belong wholly to God! Happy are the Religious who practice faithfully all their observances, according to their Order! This fidelity makes them die constantly to themselves, to their own judgment, to their own will, inclination and natural dislikes, and thus disposes them in an admirable but unknown way, to this excellent kind of prayer. For who is more hidden than a Religious who follows only: the observances and community exercises, not doing anything out of the ordinary, and yet whose life is a complete and continual death? By this path, the kingdom of God is established in us, and all the rest is given to us liberally.

XIII

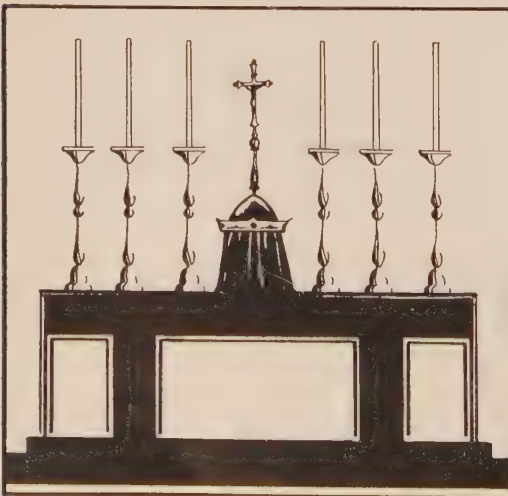
One must not neglect the reading of spiritual books, but one must read in simplicity and in a spirit of prayer, and not with curiosity. One ought to read in this manner when one wishes to impress upon the soul the illuminations and sentiments which the reading reveals to us, and this impression is brought about rather by the presence of God than by our industry.

XIV

As for the rest, it is necessary to remember two or three maxims: first, that a person who performs his religious obligations without prayer is a body without a soul; second, that one cannot have substantial true prayer without mortification, recollection and humility; third, one must persevere, not rejecting the difficulties that will encounter.

XV

It is necessary not to forget that one of the greatest secrets of the spiritual life is that the Holy Spirit leads us not only to illumination, sweetness, consolation, tenderness and ease, but more by obscurity, blindness, insensibility, disappointment, tribulations, sadness, revolts of the passions, moods. I say even more, that this crucible way is necessary, that it is good, that it



ter, more sure, than that way which brings us much too soon to perfection. The frightened soul esteems dearly the conduct of God, who permits it to be exercised by tribulations and beset with temptations and tribulation, and it understands very well that these are favors rather than misfortunes, preferring rather to die on the cross on Calvary than to live in the sweetness of Tabor. Experience will cause the soul to recognize, as the passes, the truth of these beautiful words: *Et nox illuminatio mea in deliciis meis, et mea nox obscurum non habet, sed*

omnia in luce clarescunt. After the purgation of the soul in the purgatory of suffering, through which it is necessary to pass, will come illumination, repose, joy, by the intimate union with God, which the world will give back to him, complete exile that he is, as a small paradise. The best prayer is that in which one abandons himself most to the sentiments and disposition that God himself places in the soul, and in which studies with more simplicity, humility and fidelity to be conformed to His will and to the example of Jesus Christ.

Five Minute Sermon

BY LEOPOLD KROLL, O.H.C.

And it came to pass, while He blessed them, He was parted from them, and carried into heaven.—St. Luke xxiv:51.

IN this, the final act of our Lord's life in this world, He shows us once again His wonderful condescension to our limitations, to our lack of understanding, in that as His Ascension had been prepared for, the minds of His disciples, and was in itself a preparation for a further revelation of God's love. As we look back over the events of our Lord's life, we cannot but be impressed with the fact that in His education of the disciples, Christ always, as much might be, prepared them for the next stage, endeavoring to open their minds, their understanding, so as not to take them unawares, that they might not be overwhelmed with the greatness of that which He was about to do or to reveal. They were warned, time and time again, of His departure in suffering and death. "From that time forth Jesus began to shew unto His disciples, how that He must go unto Jerusalem and suffer many things of the elders and the chief priests and the scribes and be killed and be raised again on the third day." Furthermore He made ready their hearts by revealing the character of the service they were called to render to Him. "If any man will come after Me, let him deny himself and take up his cross daily and follow Me." The Resurrection was anticipated in the miracles of

the raising of the dead and in His teaching. "And after three days He [the Son of Man] shall rise again." The forty days of the Risen Life fitted them to understand His final departure. Finally the act of blessing, as He left them, looked forward to the coming of the Holy Ghost: and the disciples, realizing the necessity and expediency of His going from them, "returned to Jerusalem with great joy."

No less true is this of our Lord's disciples today, for the Christian life is essentially progressive in character, and, as each lesson is learnt, we must realize that it is but a preparation for entering upon a higher stage of life, a blessing empowering us to rise up to the new level of love and service revealed to us. It is in the sacramental life of the Church that our Lord now instructs and guides us, and gives to our soul spiritual food, enabling us to become Christ-like in character. By our Baptism the strain of original sin is removed, which, for all eternity would have hindered and made impossible any advancement towards perfection. But, baptized into His Death, the stain is blotted out and in its stead a new character, that of Christ himself, is impressed upon our soul, and even the body of the baptized became the "Flesh of the Crucified." Now it is possible for us to attain to the "measure of the stature of the fulness of Christ." However in the spiritual life progress is gradual,

not by leaps and bounds, and perhaps there may be none at all; but if we are truly penitent for any wilful sins and are desirous to know and love our Lord Jesus Christ in a more personal and intimate way, the sacrament of Confirmation provides the next step on the road Godwards and enables us to bring forth the fruits of the Spirit. By this sacramental bestowal of the gifts of the Holy Spirit we are aided in our search after God, are led and helped to discern the truth, the Will of God, are confirmed and sustained in our efforts to lead holy lives and are enabled to love and obey God as our Father. There are no two lives which will do this in precisely the same manner, for our Father purposes a unique character for each one of us, an ideal which He would have us seek and attain. To fulfill this, our vocation, the sacraments of Absolution and the Eucharist have been given to us, whereby we may meet and overcome the temptations, the problems, the sorrows, peculiar to our lives and uniting them to the eternal Sacrifice offered for us on Calvary may present ourselves, our souls, our bodies as living and holy sacrifices to God.

So, as we stand with the disciples looking for the last time upon our Risen Lord as He departs from earthly sight, with arms up-

lifted in benediction, we realize that this final action represents His permanent relationship to us, a blessing bestowed upon those who lift up their hearts and offer their wills to Him. The assured sphere of this blessing is the Church, where, "of His goodness we all receive and grace for grace" where the fruits of His victorious Passion are received in their fullest measure. It is in the Church, the mystical Body of Christ, that we have the assurance of our status as sons of a loving Father, who bestows upon us the gifts of His Spirit, varying according to our needs, desires and longings. No event of our lives however insignificant or commonplace it may seem, but may bring blessing and revelation. No aspiration of our hearts after higher things need go unanswered, no sincere longing unfulfilled, for we are in the sphere of God's covenanted grace, the outpouring of the Holy Spirit, in the bestowal of the inexhaustible riches of His love. This is the assurance, the joy, the strength, the victory, the peace of the ascension-life to which we as Christians have been admitted and which it is our privilege and duty to make actual in our lives, if we would be loyal subjects of the King of kings and offer Him worthy homage on His coronation day.

News From Bolahun

March 2, 1953.

Dear Father:

It will be two months tomorrow since Father Gill and I sailed out of New York harbor to return to our beloved Bolahun. It is just two weeks ago today since we actually arrived in Bolahun, so it seems to me that is a good time to give something of an account of ourselves. Also I know you are anxious to have first-hand impressions of what and how the mission is doing at this time.

We had an excellent crossing considering that we were in the north Atlantic in January. The trip took ten days, but we had a very pleasant one-day break in Halifax, when Bishop Waterman very kindly entertained us and showed us the sights of the famous

port. We had a sixteen-day stop-over in England. First I visited relatives in Cumberland and then joined forces with Father Gill in London. We did a good deal of shopping for the Mission, but also some sight-seeing. We were most happy to be able to visit our Benedictine Brethren in Nashdom and especially to assist at the profession of Brother Anthony, O.S.B. Another highlight was a trip to Canterbury one Sunday morning where we attended the eleven o'clock Eucharist. We almost lost our church dignity when, as the choir boys filed into the chancel with seraphic countenances, we noticed one of the said choir boys was sporting a black eye! It was a great privilege to join in offering the Holy Sacrifice in the mother church of Anglican Christi-

dom and to wander through its historic
ales afterwards.

We sailed again on the *Accra* for Africa
January 29th, arriving in Freetown on
February 7th. Our loads were put in bond
to be sent up on the railroad, but we our-
selves took an airplane on the 12th for
Monrovia. When we got to the Roberts-
field airport, there were Father Parsell and
Dr. Beasley waiting for us with the new
jeep! It was wonderful to see them (and it).
Most of Friday was taken up in visiting gov-
ernment offices, registration, etc. My great
day came on Saturday, February 14th.
Bishop Harris of Liberia ordained me dea-
con in the Church of Saint Thomas, Mon-
rovia. This is the church of which our
friend and priest associate, Father Kwee-
maker, is the rector and he was the litanist
of the service. Father Parsell preached the
sermon and Father Gill presented me. Fa-
ther Jones of Trinity Church was the epis-
tolar and, of course, it was my great joy
and honor to read the gospel and to admin-
ister the chalice at the Communion. I was
happy to see several of our Mission school
boys present in the congregation, as well as
Dr. Beasley. He and I attended Sewanee to-
gether over ten years ago, but I had to leave
Bolahun just a week after he and his wife
and two children arrived in October, 1951.
Altogether, it was a most happy affair and
I am thankful that my ministry should have
had its beginning in Africa.

That same afternoon the four of us started
up-country in the jeep. In spite of the fact
that I was something of an ordained valen-
tine, the back end of the jeep seemed to my
anatomy to be the acme of jolting and bump-
ing. We spent the first night at Cuttington,
where Bishop Harris and his colleagues have
done such a marvellous work in setting up
a fine college and seminary. Again we were
happy to see some of our own Bolahun boys
there, taking college work. The next day
took us out of Liberia into French Guinea
and we spent the night with some American
missionaries who were most kind to the very
dirty and stained wayfarers. The third day
brought us back into Liberia and late that
night we reached Bolahun itself. It was a



CRACKING PALM KERNELS FOR THE EXTRACTION OF
COOKING OIL

wonderful welcome. Father Prior told
Father Gill and me to sit on the front mud-
guards; so we had a sort of Broadway ova-
tion!

Since then we have been trying to get
ourselves back into the Bolahun groove.
Many things are the same, but there are
also many differences. Of course, the first
thing to draw our attention was the new
road. Actually, it is little more than a double
trail through the jungle, but we *can* now get
in and out of the Mission by motor. This
has been a great boon in bringing in loads.

The second great change is the medical
work. Here I see the great expansion in
what was here before, and also many new
things. There is a whole new town built over
to the west of Bolahun for patients who
are taking treatment at the hospital. About
half an hour's distance south of Bolahun is
Mbaloma, the leper town. You could write
a whole book about that alone. It is amazing
to find this town away back in the bush, far
from all other habitation. Yet here these
people have built an enterprising com-

munity and, considering their affliction, live quite happy lives. The seventh dormitory is now under construction (the work being done by the lepers themselves) and each dormitory houses sixteen persons. The doctor goes over to Mbaloma (the word, by the way, means "place of healing") every Friday for God-palaver and injections. The cures and improvements from sulphetrone are truly remarkable. At the same time, the lepers are helping themselves a good deal. Those who can read and write Mende are teaching their companions with books provided by the Mission. Others who are adept in handicrafts, such as weaving, are passing along such knowledge. This leper work is certainly a great blessing for this country.

The other day I went down to the hospital and felt very much out of place. It seemed to me that I was the only one there not carrying a baby! This was the "Well Baby Clinic," which Dr. Beasley inaugurated last December. This work has prevention, rather than cure, as its object. The first months saw 878 babies come to this clinic, but since then, there has been over 500 in one day. What a symphony!

Operations are an integral part of the medical work now, but, because of the difficulty of bringing in supplies, Dr. Beasley was long held up in 1952 in starting them. However, even so, 300 operations were performed by the end of the year.

Altogether, the total number of treatments



DYEING THREAD FOR WEAVING

for 1952 in Saint Joseph's Hospital, Bolahun, was 57,714. This includes every thing from headaches to Hansen's Disease (leprosy); from boys who stubbed their toes to a woman who was bitten by a hippopotamus. We do get variety! But attention even to the smallest scratch and cut, is important in this land where parasites lurk everywhere. When you consider the scope of the medical work here, I am sure you will be amazed as I was, to learn that our operating costs for the hospital are only \$5,418.63 for the year 1952.

As we arrived on the very day when the schools opened, Father Gill and I have been running around in circles ever since trying to catch up with very full teaching schedules, arranging classes and teachers, keeping track of school-fees and food, and getting ourselves prepared to teach our ever-absorbent students.

I have made one trek so far, and that was over to Buedu to get loads. The day I went (and I had started at 5:30 in the morning so as to get plenty done), it turned out to be a holiday in Sierra Leone; so that I could do nothing. The next day, I took a lorry for Pendembu to try to trace down the loads on the railroad, but the lorry broke down seven miles from Buedu. That called for four hours of waiting on the road in the sun. Ah, patience, patience!

Yesterday, I went up to the government center at Kolahun to hold services there. This is another job that has become a regular feature on the Mission program.

Early this morning, we said good-bye to Father Parsell, our prior, as he left for his much-needed furlough. I trust it will not be long till you see him at West Park in London and he will tell you much more about Bolahun. But I did want to get this off to you now in order to give you my first impressions on my return here. I just wish that the many people who help us with their prayers and gifts could see this wonderful country in person. Please, all of you at Holy Cross, pray hard for us out here. Best wishes to the brethren.

Affectionately in the Lord,
SYDNEY ATKINSON, O.S.A.

A Letter To A Church Layman

Dear Sir:

This letter comes to you from a group of laymen such as yourself and is written in laymen's terms. We hope that by this means we can interest you in planning a retreat for yourself and your fellow Churchmen because we have so benefitted from the experiences of a retreat that we want to pass a few experiences on to you.

Bishop Bloy has recommended the promotion of retreats and we have had the benefit of his personal opinions about our undertaking distribution of this letter. He feels, as we do, that the excellent location of a monastery, Mt. Calvary, in our Diocese with the intellectual and spiritual assistance available from trained members of the Order of Holy Cross, combines to make an opportunity of which every layman should avail himself.

We are not qualified to advise you as to spiritual aspects of a retreat, a matter that you should talk over with your Rector before going. We are able, however, to bring to you a description of the setting of the Monastery and an outline of the routine of a week-end retreat.

The Monastery is located high in the mountains back of the city of Santa Barbara, California. It is built on a plateau with an inspiring command of the mountains and the great Pacific Ocean. The building and the grounds are a remarkable example of what can be done with an abandoned estate, only half completed and in a complete state of disrepair, when faith and a few hard working men of the church take over. It has been transformed into a place of profound and simple beauty . . . comfortable furnishings, interior paintings and exterior murals, a profusion of flowers, spacious beamed-ceiling rooms, wide floor-to-ceiling windows, and veiled with a spiritual calm that defies description. The large library is complete with the finest literature and broad enough to suit any reader's individual taste. The retreatant has the privilege of using this at any time. The Chapels are small, beautifully but simply appointed, and ideal for personal prayer and meditation.

A leisurely three-hour drive from any-



MOUNT CALVARY—THE BELFRY

where in Los Angeles will bring you to the Monastery. The House does not accommodate more than 12 men on week-end retreats, so you will not be crowded or bothered by the feeling of many people scurrying about. On arrival, one of the Fathers will meet you and show you about the winding rooms of the Monastery. You will be assigned a clean, small room, or cell as it is called, for the week-end. Towels, wash cloths, sheets and bedding are all provided. Usually after evening prayers the Father in charge of the retreat will explain a few simple rules, and the period of silence, no talking with others, begins. The silence is novel at first, but by the Sunday dinner hour, when it ends, you find yourself so relaxed that you rather wish it would continue. Of course, you may talk with the retreat conductor or the Father in charge of the House at any time. You may discuss problems, selection of reading material, and other such matters with them, as you wish.

The week-end routine is full but not

crowded, allowing you ample time to rest, enjoy unparalleled beauty of God in nature, read and meditate. Except for the chapels, library and refectory, you are free to smoke anywhere in the building or on the grounds. Do not think that you may have to participate in long or perhaps strange services or conform to practices of church ritual to which you are not accustomed. The two services of Holy Communion on Saturday and Sunday morning are beautifully conspicuous for their simplicity. Morning and Evening Prayer will probably be found by you to be conducted more simply than in your own Parish. After the first service, you will realize that you are there as an individual, and may do as you wish regarding personal devotions and expressions of outward faith.

We can't resist telling you about the meals. The dining room, or Refectory as it is called, has a commanding view of the ocean. The food is delicious and you should go prepared to eat as much as you want. If you are on a diet, plan your retreat when the diet is over. During meals, one of the Fathers will read from a book selected for its light and interesting character. Each Saturday afternoon the retreatants are served tea at four in the afternoon, good strong, hot tea . . . and if you have never enjoyed tea before, this might well be your conversion. Something about that tea, the silence, the stimulating thoughts you have been given in the short lectures, and your quiet prayers, will add a real thrill to your Saturday afternoon. Sunday, at dinner, the silence is ended and you meet your friends all over again and enjoy a pleasant meal, eating and chatting. If you leave shortly after the dinner hour, you can be home again in ample time for Sunday evening with your family and friends.

As for finances, and this we must all consider, we quote to you from the folder which comes from the Monastery: "The approximate daily cost of Board and Lodging for each retreatant is \$3.00. However, we would be greatly distressed if anyone would refrain from visiting us for financial reasons."

We sincerely hope that we have given you a picture of the lighter side of the Retreat. Your personal thoughts, devotions and prob-

lems are beyond our province, as we have said. Your Rector can advise you in such matters, or you may wish to take them to one of the Fathers at the Monastery.

Again, in a layman's language, a week away from the telephone, the television set, automobiles, distracting voices and other such things will really do something for you . . . something so unbelievably fine and meaningful . . . that you will return to your daily life with a deeper feeling and understanding of your problems, cares and those about you.

We feel that we should not miss what God has so fortunately placed in our hands to use. We urge you not to just read this letter and say it's for someone else. We urge you to avail yourself of this opportunity—we did, and as a result we feel compelled to tell you about it.

Sincerely,

Your Laymen Friends

Christian Drama

(Continued from page 149)

tle—at least—about the prophecies of the Messiah and the hopes of Jewish shepherds and Persian magi in the year 6 A.D. because they have had to learn the words.

It would seem reasonable, the director and Sister Rachel said to each other, to say we give Christian drama. It is a fearful thing of trouble, and it isn't always objectively very good. The reason would appear to be that, as with all art, what is worth doing at all is worth doing badly—just so you set out to do it well; that it is good for us to watch good, great dramas, to learn the words, to try to understand the point, to try to convey it to somebody out in the middle of the gymnasium. It is also good for us to work hard together on a fairly complicated enterprise, and to feel so confident that it is a school enterprise, that they are all interested and helping. And many of these girls will never either be in or even see such plays again.

In the words of an alumna, Sallie B. Vandeventer, now graduated from Windham House and specializing in Religious Drama, we want our serious plays to be "a workshop experience, and the whole idea God-centered."

Notes

Father Superior held the Three Hours Devotions at Saint Michael's Church, Charleston, South Carolina, returning to the monastery in time for the Easter solemnities, for it is a rule of ours that all the brethren are to be at home at this feast. *Father Superior* sang the late High Mass on Easter Day. Since then he has been busy helping with the confirmations in the Diocese of New York. On Low Sunday, April 12, he was on Staten Island at Saint Mary's in the morning and Saint John's in the afternoon. On Sunday the 19th he confirmed at Christ Church, Riverdale; Sunday the 26th, Saint Luke's, Beacon, in the morning, and Trinity, Fishkill, in the afternoon; Wednesday the 29, he was at Christ Church, Red Hook; Sunday, May 3rd, at the Church of the Redeemer, Pelham, in the morning, and All Saints', Harrison, in the afternoon.

Father Kroll preached the Three Hours at Christ Church, New Haven, Connecticut.

Father Harrison preached the Three Hours at the Church of the Cross, Ticonderoga, New York; later in the month conducted a clergy retreat at Grace Church, Hartford, Connecticut.

Father Parsell, the prior of the mission at Bolahun, returned to this country for furlough after three years in Liberia. He arrived in New York City on March 26 and came at once to the monastery where he directed the services for Holy Week. As soon as Easter was over and things went back to normal he left to visit his mother. Later in the month of April the prior spoke on the work of our mission to the Woman's Auxiliary of the Diocese of Rhode Island, and at Ridgfield Park, New Jersey. He attended a youth rally at Logan, West Virginia.

Father Whittemore conducted the Three Hours on Good Friday at Holy Cross Monastery.

Father Hawkins gave the Three Hours address at the Church of the Holy Communion, Paterson, New Jersey, and assisted with the services. Later in the month he supplied one Sunday at Saint James' Church, Lake Delaware, New York.



Father Harris has returned from Mount Calvary Monastery to the mother house at West Park.

Father Parker preached at Saint Joseph's Church, Queens Village, Long Island; and spoke on the work of the Bolahun Mission at Christ Church, Bronxville, New York.

Father Bicknell spoke on the work of our mission in Liberia at Saint Luke's Church, Metuchen, New Jersey.

Father Packard as director of the Seminarians Associate made a tour of the seminaries in the northeast; spoke before the Clerical Union in Philadelphia; addressed the Canterbury Commission of Long Island; gave a talk on the work of the Bolahun Mission at All Saints' Cathedral, Albany, New York.

Brother Atkinson, hitherto known to most of our readers as Brother Sydney, was ordained to the Diaconate on February 14 at Saint Thomas' Church, Monrovia, Liberia, by Bishop Bravid Harris. A more lengthy account of this will be found in his letter published in this issue. Brother Atkinson is stationed at the mission in Bolahun.

Father Adams preached the Three Hours at Christ Church, West Haven, Connecticut; and later in the month conducted two addresses on prayer at the Cathedral of Saint John the Divine, New York City.

Father Gunn preached the Three Hours at Christ and Saint Luke's Church, Norfolk, Virginia; conducted a retreat for students of the University of Maryland.

Brother James Andersen took his junior vows at Holy Cross Monastery on April 9. He will be stationed at Mount Calvary Monastery until the middle of July.

Current Appointments

Father Superior will continue his confirmations in the Diocese of New York during most of the month of May. On May 10 he will confirm at Saint John's Church, Cornwall; Saint Peter's, Lithgow, in the morning, Saint Paul's, Pleasant Valley, in the afternoon, May 17; Saint John's, Monticello, in the morning, and All Saints' Ros-

endale, in the afternoon of Whitsunday, May 24. Soon thereafter he will leave to be present at the commencement exercises at Saint Andrew's School and from there will make a visitation to Margaret Hall School, Versailles, Kentucky.

Father Kroll will preach at Christ Church, Shrewsbury, New Jersey, on Sunday, May 10; he will conduct a retreat at the Kanug Conference, Hendersonville, North Carolina, June 3-5.

Father Harrison will preach at Saint Clement's Church, Philadelphia, Pennsylvania, on Whitsunday, May 24; and will also preach at the presentation service the day following in the same city.

Father Harris is to give a talk on the work of our Liberian mission at Saint Paul's Church, Albany, New York, May 12.

Father Packard will give an address to the Woman's Auxiliary of the Diocese of Albany at the cathedral on May 4; will give another talk on the same subject at Saint John's Church, Monticello, New York, May 6; will conduct two retreats for the Confraternity of the Love of God, of which he is the director, the first for men at Holy Cross Monastery, May 15-17; the second for women at the House of the Redeemer, New York City, May 22-24.

Saint Andrew's Notes

Father Spencer conducted the Three Hour Devotions on Good Friday at All Saints' Church, Atlanta, Georgia.

Fr. Turkington was the Holy Week special preacher at St. Thomas' Church, Thomasville, Georgia.

Father Stevens preached during Holy Week at Christ Church, and Saint Paul's, Indianapolis, Indiana; conducted the Three Hours at Saint Mary's School, Sewan. Later in April he went to Saint Peter's Church, Washington, North Carolina, and gave meditations for the diocesan Woman's Auxiliary; gave a week-end retreat to young married couples and preached on Sunday the 19th. On May 31 he preached at the consecration service of Saint Mary's Chapel, Mount Calvary Church, Baltimore, Maryland.



An Ordo of Worship and Intercession May - June 1953

- Within the Octave of the Ascension Semidouble W gl col 2) of St Mary 3) for the Church or Bishop cr pref of Ascension till Whitsunday unless otherwise directed—for *Christian family life*
- Sunday after Ascension Semidouble W gl col 2) Ascension cr—for *persecuted Christians*
- Within the Octave Semidouble W Mass as on May 16—for *the Holy Cross Press*
- St Dunstan BC Double W gl col 2) Ascension cr—for *Church musicians*
- Within the Octave Semidouble W gl col 2) St Bernadine of Sienna C 3) of St Mary cr—for *the Confraternity of the Christian Life*
- Octave of the Ascension Gr Double W gl cr—for *the Diaconate*
- Friday W Mass of Sunday after Ascension gl col 2) of St Mary 3) for the Church or Bishop—for *chaplains in the armed services*
- Vigil of Pentecost W At Mass R gl pref of Whitsunday—for *the spirit of joy*
- Whitsunday Double I Cl R gl seq cr pref of Whitsunday through Saturday—for *Christian reunion*
- Whitsun Monday Double I Cl R gl col 2) Whitsunday seq cr—for *the peace of the world*
- Whitsun Tuesday Double I Cl R gl col 2) Whitsunday seq cr nothing of St. Augustine—for *Saint Andrew's School*
- Ember Wednesday Semidouble R gl col 2) Venerable Bede CD seq cr—for *the Priests Associate*
- Thursday in Whitsun Week Semidouble R gl col 2) St Philip Neri C 3) Whitsunday seq cr—for *confirmation candidates*
- Ember Friday Semidouble R gl col 2) Whitsunday seq cr—for *the Seminarists Associate*
- Ember Saturday Semidouble R gl col 2) St Joan of Arc V 3) Whitsunday seq cr—for *the bishops of the Church*
- Trinity Sunday Double I Cl W gl cr pref of Trinity—thanksgiving for the *Christian Revelation*
- Monday G Mass of Sunday col 2) of the Saints 3) for the faithful departed 4) *ad lib* or as votive of Trinity W cols as above pref of Trinity—for *the faithful departed*
- Martyrs of Lyons Simple R gl col 2) Sunday 3) *ad lib*—for *the Liberian Mission*
- Wednesday G Mass of Sunday col 2) of the Saints 3) *ad lib* or as votive of Trinity W cols as above pref of Trinity—for *vestrymen*
- Corpus Christi Double I Cl W gl seq cr pref of Nativity (as for Purification) through Octave—for *all priests*
- Within the Octave Semidouble W gl col 2) St Boniface BM seq (*ad lib* within the Octave in said Masses) cr—for *the Order of Saint Helena*
- Within the Octave Semidouble W gl col 2) St Norbert BC seq cr—for *the Oblates of Mount Calvary*
- 1st Sunday after Trinity Semidouble W Mass a) of Sunday gl col 2) Corpus Christi cr or b) at Corpus Christi Solemnity of the Feast gl col 2) Sunday cr LG Sunday (unless that Mass is also sung)—for *a sense of responsibility for the unfortunate*
- Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop seq cr—for *social and economic justice*
- Within the Octave Semidouble W gl col 2) St Columba Ab seq cr—for *Mount Calvary Monastery*
- Within the Octave Semidouble W gl col 2) St Margaret of Scotland W seq cr—for *vocations to the religious life*
- Octave of Corpus Christi Gr Double W gl seq cr—for *the Companions of the Order of the Holy Cross*
- Sacred Heart of Jesus Double I Cl W gl cr prop pref—for *the Confraternity of the Love of God*
- St Barnabas Ap (translated) Double II Cl R gl col 2) St Anthony of Padua C cr pref of Apostles—for *the Saint Barnabas Brotherhood*
- 2nd Sunday after Trinity Semidouble G gl col 2) St Basil the Great BCD cr pref of Trinity—for *the retreats for laymen*
- Monday G Mass of Trinity ii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for *the spirit of penitence*
- Tuesday G Mass of Trinity ii col 2) of the Saints 3) *ad lib*—for *religious education*

Father Drake's Page . . .

Safe at Home . . .

Arrived in Hoboken on March 21st, grateful for having served as Chaplain on the good ship "Nieuw Amsterdam". Never had a more interesting and refreshing holiday. During the cruise to Buenos Aires and return, I saw unforgettable sights, made some new friends and had many opportunities to speak a "good word" for our Lord and His Church. Thank you for your prayers.

Evangelism . . .

There were a score of Churchmen on board, but I ministered as well to members of the sectarian bodies. Had a general service on Sundays, and at least a few more people know that we have Religious Orders in the Episcopal Church. I venture to hope that they know about Holy Cross too. On one Friday evening I gave a brief address at the Sabbath Eve service conducted by our Jewish friends.

Log . . .

I had hoped to write a little more about the trip, but space on this page is limited so will defer for the time being. Let me correct the population figure for Bahia, Brazil—it is 350,000 rather than 35,000 as given in the April issue.

Business . . .

March was the banner month of all time for Press business, but the gain is more apparent than real. Press sales were very large but we continue to run in the red on the publication of this *Magazine*.

Foreign Edition . . .

We have a letter from Mowbray's, London, relative to the possibility of their publishing an edition of Father Hughson's "Spiritual Letters" in England.

Roundabout . . .

During my absence a letter was received at the Press office marked "Personal". It was forwarded to Montevideo and finally caught up with me at Santos. It was from a subscriber—requesting a change of address!

Church Camp . . .

In this issue you will find an advertisement for the "Hiram Blake Camp" at C. Rosier, Maine. Several of our friends have visited this camp and speak of it in the highest terms. It is good to know of a vacation place where one can attend Sunday Mass. A priest of the Church manages the camp.

Belated Greeting . . .

I am sorry to have omitted the usual Easter greeting in the April issue, and wish to express the hope that you are having a blessed Eastertide. For the first time in several years I have spent Holy Week at home, and the meditations given by Whittemore on Good Friday proved to be the finest I've ever heard. On Easter Day I was able to assist a neighboring priest who had been taken ill Good Friday night.

Satan Is Busy . . .

All of us will have faced the temptation "let down" after Easter, and we run a great risk of losing the spiritual vitality gained by the keeping of a Lenten Rule. Knowing this, we should be on our guard, and have an unfailing remedy against this particular (very common) temptation, is to stay close to our Lord through our *daily* Rule.

Cordially yours,

FATHER DRAKE,
Priest Associate